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proofs. The pendulum has lately swung far away from the side of the comparative mythologists on account of their fantasies and extravagances, and now inclines heavily toward the anthropologists. It is fitting that there should be some reaction. Professor Siecke tries to prove too much, a thing which seems to be the fault of all the Germans—they follow most of their good ideas out of the window. His field of view is not broad enough. He will accept only that mythology which he can see with his own eyes, but his eyes are always aloft, and he does not imagine that the primitive Indo-German ever saw anything below the tops of the trees. His brochure will serve to call us back to the recognition of neglected facts in Indo-Germanic religion. It will not convince anyone of the truth of its thesis expressed in so extreme a form.—GEORGE S. GOODSPED.

Guesses at the Riddle of Existence, and Other Essays on Kindred Subjects. By Goldwin Smith. (New York: The Macmillan Co., 1898; pp. x + 244; \$1.25.) The “guesses” are not the author’s, but those of Drummond, Kidd, and Balfour, which he criticises in the opening essay. In other papers he treats of the Old Testament, immortality, miracles, and “Morality and Theism.” The book is the sincere expression of an honest, dry-minded man, who is deeply convinced that not only the popular Christianity, but theism itself, has been seriously discredited by modern knowledge. The Old Testament, though not without value, is a burden to religion. In Christianity the Founder is great, but the miraculous element is wholly disproved. Immortality, though our hearts cry out for it, hangs in doubt. Theism is far less certain than we thought, and what morality and the social order will do without it we cannot tell; while the “guesses” by which certain men of our time have sought to rehabilitate faith are futile. In this view of things the author does not take pleasure, but writes rather in sadness, so far as the present is concerned, and in hope, though not in very definite hope, that after the period of destruction is past a truer and stronger theism may be constructively established. To this result, however, the present volume does not directly contribute.—WILLIAM N. CLARKE.

Einführung in das griechische Neue Testament. Von Eberhard Nestle. Mit 8 Handschriften-Tafeln. (Göttingen: Vandenhoeck & Ruprecht, 1897; pp. 129; M. 2; bd., M. 3.40.) The three chapters of this introduction, or companion, to the Greek New Testament,